have told more of you to myself, than you can with modesty speak in your own behalf; and thus far I confirm you[8]. O, you gods, think I, what need we have any friends, if we should never have need of them ? they were the most needless creatures living, should we ne'er have use for them: and[9] would most resemble sweet instruments hung up in caseSj that keep their sounds to themselves. Why, I have often wished myself poorer, that I might come nearer to you. We are born to do benefits : and what better or properer can we call our own, than the riches of our friends ? O, what a precious comfort 'tis, to have so many, like brothers, commanding one another's fortunes! O joy, e'en made away ere it can be born[1] *1* Mine eyes cannot hold

*' Relations dear, and all the *chanties*
" Of father^ son, and brother .**

*Alms,* in English, are called *charities,* and from thence we may collect that our ancestors knew well in what the virtue of almsgiving consisted; not in the *act,* but in the *disposition.*

WARBURTON.

The meaning is probably this:—Why are you distinguished from thousands by that title of endearment; was there not a particular connection and intercourse of tenderness between you and me? JOHNSON.

[8] I confirm you,} I fix your characters firmly in fny own mind.

JOHNSON.

9— they were the most needless creatures living, should we
ne'er have use for them: and—] This passage I have restored
from the old copy. STEEVENS.

[1] O joy, e'en made away ere it can be born !] Tears being the effect both of joy and grief, supplied our author with an opportunity of conceit, which he seldom fails to indulge. Timon^ weeping with a kind of tender pleasure, cries out, " O joy, e'en made away,'* destroyed, turned to tears, before ™ it can be born/[5]" before it can be fully possessed. JOHNSON.

So, in Romeo and Juliet:

" These violent delights have
violent ends, *[e] And in their
triumphs die."

The old copy has—yoys* It was corrected t*y Mr. Rowe.

M ALONE.